THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it."—R. W. EMERSON.

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THE VIRTUE OF NOBILITY.

DURING recent months the Latter-day Saints have been subjected to a very trying ordeal under the guise of religious persecution. Men and women of nearly every creed, rank, and station have spoken against them; supposed guides of Christian conduct, as well as reputable newspapers and periodicals, leading statesmen and scholars, have advocated most unjust measures of procedure, and all for the suppression of an innocent and God-fearing people who claim the right to worship God as His Spirit directs them.

Yet, in spite of these formidable opponents, with their earthly influence and knowledge; their power to sway the emotions of the people almost any way desired, and their subtle cunning in making falsehood appear as truth and truth as rank heresy, the Church continued her way unmoved, undaunted and safely reached the point where the storm abated because her enemies, lacking further lies and calumny with which to pander to the sensations of their followers, were forced to desist from non-interest in their erstwhile supporters.

This furnishes a lesson to us as Latter-day Saints that should strengthen our faith in God, in His works upon earth, and in the power of truth to conquer error. It gives to us only a faint idea of what Christ endured for man and of the insults to which the apostles were subjected for the testimony of their Master, and should have the effect of ennobling our natures, and making us firmer advocates of truth and righteousness, for what is grander than enduring faithfully the taunts of evil for the sake of right?

As Christ said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5: 10.)

Now the lessons to be learned from these trials are: To so order our lives that the closest scrutiny will fail to bring to light anything of a condemnatory character. We have known the sting of slander and have felt the lash of adverse public opinion. Should not this serve to make us careful in our dealings with our fellowmen, considerate of our friends and ever alert to see "sermons in stones, books in running brooks and good in everything?" As Latter-day Saints, and as members of God's household, it stands us in order to do what little we can towards making the world better.

It is easy enough to see the faults in others and many are prone to fault finding and character assassination. Anyone may detect faults, but it takes insight and nobility of character to find good in everything. Gossip is the cause of more heartaches and sorrow than most people realize and is to be abhorred in any form. Forgetting our neighbor's weaknesses and striving to appreciate his virtues ennobles us and helps our neighbor to overcome those failings. Fault-finding is deplorable, if for no other reason than that it demoralizes the disposition of the fault-finder. A person who is continually looking for errors and flaws will never realize his greatest possibilities, because he is stunting his moral growth and is chilling the atmosphere around him by his never-ceasing cry of complaint.

The really happy person is he who is strong enough to rise above the frailties of humanity, surmount the clouds of fault-finding and live in the atmosphere of love and generosity that comes from the throne of appreciation. He lives in a world of nobility and joy, because being noble himself he brings forth the nobility of those with whom he comes in contact.

The real Christian is not necessarily he who regularly each Sabbath dons his Sunday best and sallies forth with sober face and disapproving frown upon the world's follies, but he who each day can thank God that he lives, and prays to be of service to his fellow-men, helping and being helped, has found a nugget which will grow brighter with constant use.

The Latter-day Saints have often been reviled as everything that is bad. This in itself cannot hurt us if we are innocent, but only reveals the characters of our assailants. Now, above all people, we should have that nobility of character and peacefulness of temperament to take us triumphantly through our trials, because of our faith in God and our testimony of Jesus. Therefore let us go through life searching for the good in mankind, overcoming hate with love, slow to anger, quick to forgive, and ever ready to hold out a helping hand to all who seek our aid. Then will we be following the instructions of our Savior to become perfect as our Father in heaven is perfect.

Hull. SHIRLEY PENROSE JONES.

WHAT THE WORLD BELIEVES, AND WHY.

According to the computation of the author of *What the World Believes* (Gay Bros. and Co., New York), the religious faith of the peoples of the world is expressed in the following figures:—Sects: Christian—Roman Catholics, 206,588,206; Protestants, 89,825,348; Greek and Russian, 75,691,382; Oriental, 6,770,000; total, 378,874,936. Pagan, etc.—Brahminical Hindoos, 120,000,000; Buddha, Shinto and Confucius, 482,600,000; Mahometans, 169,054,789; Jews, 7,612,784; Parsees (fire worshippers), 1,000,000; Pagans not otherwise enumerated, 227,000,000; total, 1,007,267,575; grand total, 1,386,142,511.

Assuming this to be approximately correct, and allowing for the undoubted fact that there is at least some truth in the teachings of every one of the above religious systems, it is interesting to study the benefits to the human race which have resulted from centuries of faith in the various dogma, in proportion to the number of advocates of each.

It may be taken for granted that a very large proportion of the so-called believers in these creeds know little or nothing of the tenets of the faith to which they are supposed to give their adherence. As an illustration of the manner in which such adherents are computed, Mr. John Burns stated in the House of Commons on June 21st, 1910, in reference to the preponderance of members of the Church of England among the prison population. "I remember when I was about to be asked what my religious belief was, before I had time to reply, a man standing near—he had been there before—suggested 'Church of England, John.' Before I could ask why? he said, 'three services on Sunday, and excellent hymns.' The simple fact that there are three services on Sunday and excellent hymns, practically determines those who have been to prison before as to what their religious faith will be * * * because those who know how to do it, use the opportunity for conveying messages to each other * * * I can assure the noble lord that when 'Lead, kindly Light,' is being sung in Pentonville, there are many cases where a 4-oz. loaf of bread is passed from a prisoner who does not want it to another who does. That is why ninety per cent of these people say they are Church of England."

The church parades at popular resorts, particularly in the summer season, are considered one of the events of the week and are the occasion for the display of the latest fashions. It is obvious that the attention of both the wearers and the sight-seers is directed toward the dresses and appearance presented, rather than to any devotion to religion. Probably this custom is only a survival of the pageantry of religious processions which have degenerated into a public dress parade, and, for the people concerned, there is no religious significance in it at all.

Others go to the place of worship were they are accustomed to meet friends or where the preacher has a style of oratory or frames sermons suitable to their tastes, and the preacher who appeals to the popular taste for religion is sure of success, whether he preaches the plain principles of the gospel or delivers a tirade against some sensational scandal which happens to occupy the public mind at the moment. Yet with all the attractions of the popular churches, and all the ministers can do to attract a congregation, the attendance at places of worship is steadily decreasing.

Where only a small proportion of those who habitually attend places of worship can tell the difference between one creed and another, and even they disagree because part believe in one portion of the creed and not in another, the true spirit of the gospel can hardly be expected to exist. Because of the indifference engendered by this condition of things, ministers are put to sore straits to attract a congregation, even going so far to provide a cinematograph show to attract worshippers (?). What they are supposed to worship under such circumstances it is difficult to decide. Presumably the ministers believe that it is better to provide such entertainments than that people should not attend church at all, and there is much to be said for that view. The point is, however, what the professors of religious denominations really do believe, because upon that belief depends the ultimate faith in the gospel, which should lead to eternal life. If people merely believe that at some time a man called Jesus Christ lived upon the earth, and during His life propounded certain theories, which would be of advantage to the world were they followed, that would be only a collection of tenets of a social economic order, such as might have been propounded by the Greek philosophers or by the Fabian society of to-day. Granted that the teachings of Jesus Christ would accomplish the desired improvement in the conditions, and make for the happiness of His followers, that would only be a result similar to that promised by teachers of the materialistic doctrines. If that were all there was in the Master's teachings, then He was no more or less than any other philosopher; but there is in this idea the very reason by which we may account for the indifference of the world toward religious professions, which causes so many thousands to say, "It doesn't matter what creed a man professes; so long as he believes in Jesus Christ, and follows in obedience the moral laws as they are taught by all denominations, he is sure of whatever salvation there may be hereafter." It was because of this very situation that the Savior revealed Himself to Joseph Smith and declared that all the world had gone astray. He did not say they were all wrong; they were not, neither are they now, but they have only the "form of godliness" and they "deny the power thereof."

By this is meant the difference between belief and faith which the world cannot understand. The moral laws have been more or

less understood for ages. Certain laws have been enforced by all nations in the interest of order and public safety, but they were those laws which appealed to rulers as being desirable for the material welfare of the people. That is what is meant by economic or social morality, but the gospel of Jesus Christ means that and far more. It means that these laws are merely primary and intended to bring the people into a condition without which it would be impossible for them to realize, therefore to appreciate, and gain the necessary incentive for, learning the higher laws, which are not taught, because they are not comprehended by the ministers of to-day. Therefore the people see that they know as much about the gospel as the minister does, and resent the autocratic position society has exalted the churches to, and which the people are expected to pay for.

Those who have been unfortunate in the battle of life realize one thing always, that there are conditions over which they have absolutely no power, neither can their minister give them any more consolation than to advise patience and fortitude, and if all is not well in this world, it will be all right in the next; but they are unable to satisfy the sufferer as to why or how this should be so, and men wander from creed to creed, whichever seems to present advantages in their case. They get little more satisfaction from one than another, and in the end become pessimists, misanthropists or agnostics. That is the great proof that the churches have not the power of their "form of godliness."

A parent who desires the future welfare of his son places him under a competent mechanic as an apprentice. The boy receives little encouragement in the way of money, probably he does not earn any for a time, and when he does, it does not balance the cost in time and waste of materials sustained by his employer while the boy was learning his trade. After a while the boy is sufficiently advanced to be placed on a job by himself, later he will be employed as an experienced mechanic. This is because he has learned his trade up to a certain point, and gets the same remuneration as thousands of men in his trade; but what of the better jobs? A man does not want to be always a journeyman, he wants to rise in the social scale, and that is legitimate ambition, to become foreman, manager. He saves enough to start in business for himself. The experience he has gained by obedience to the laws of his trade fits him to govern others in that trade; but it does more, it teaches him the principles of government, and he becomes a useful member of society upon whom his fellow-citizens can rely for the administration of their revenues in the public interest. All this is merely preliminary to a career in another sphere of activity, and there is something tangible, if the word may be used in this connection, upon which to base specific hopes of eternal progression, with its consequent rewards, so that the efforts and experiences of a lifetime may not be wasted. In

effect, men are being taught that all they may expect as reward for the self-abnegation and the sacrifices of life is that a shadowy, chimerical, non-understandable something will be given them in the next world, and it is not surprising that men prefer the substance of pleasure, such as it is, to the shadow of they know not what, concerning which their ministers cannot enlighten them. Even the child who is told to open his mouth, and shut his eyes, and see what fate will send him, grows out of the nonsense, yet grown men are content to continue with nothing better in their religion. Truly, the teachers of religion of to-day, as ever, are blind leaders of the blind. There is something more sure which will appeal to the mind of any reasonable and intelligent man, it is this: God is just, therefore He will reward every man "according to his works." It is not only that man must refrain from doing the things which are forbidden, he must do the things which he is commanded to do by the Creator, who knows what is in store for man in his next and subsequent existences. The man who has risen by his own effort to the highest position in his particular sphere, seeks, like Alexander, for new worlds to conquer. He has already reached the point of perfection in his worldly art; yet, still there remains in his mind's eye an undefinable vision of unlimited possibilities for his art, which the limitations of mortality restrict to the strength of body and brain, and life is too short to work out the ideals, even if a mortal body provided the ability. As Rudyard Kipling puts it:

> "And no one shall work for money, and no one shall work for fame;
> But each for the joy of working, and each, in his separate star,
> Shall paint the thing as he sees it, for the God of things as they are."

He who has spent his life in the pursuit of knowledge, ends by learning how little it is possible for man to know, even though he knows more than all other men. Then his ideal is to learn all things, proving that knowledge is continuous and eternal, because the power is in man to know that he is incapable of learning all things while in the mortal body, yet that same power shows that there must be more to learn.

He who has developed his inventive faculties is not jealous of the progress made by a fellow inventor; he seeks to accomplish an even greater work. The man who invented the system of telegraphing through the medium of wire installation would have been the first to recognise the genius of the inventor of the system of wireless telegraphy. Probably he would have striven to even greater accomplishment as others are doing to-day, and had he been asked to what extent the revelations of science would be exploited by men, he would have replied "God knows;" and that is just the point, God does know; that is why he is God. And because the intelligence of man, once he ceases to be a plagiarist, and honestly seeks perfection in any science with a view to original

discovery, is inevitably led back to the Creator, and we know that, eventually, light can only come from the source of all light; intelligence from the source of all intelligence, power from the source of all power, from the Almighty God.

What the world believes is generally what they are taught to believe. The vast majority take religion for granted, a kind of inherited superstition which it is some kind of sin to investigate, and yet God gave them the intelligence to investigate it. Men have made a profession of preaching what they call the gospel, in most cases because it is a profession, like the law, the stage, or any other trade, dignified by the term "profession." The man who buys a cycle knows he is risking his life, when riding it, so he carefully examines the machine and, if he is wise, is content to pay a reasonable price for it. When he gets it he lavishes care upon it to keep it in condition, and he is proud of it. But what about eternal life? If, in the choice of a machine on which he is prepared to risk a life of a few years, he exercises so much care, how much is he prepared to exercise for the medium to life everlasting? Precious little, as a rule, and why? Because he has been traditionated in the idea that it doesn't matter so long as he believes in the Lord Jesus. And yet thousands of men will say, and they believe it, "what is the use of me studying theology? I pay some one to do that, the same as I pay my insurance premium, the parson knows all about it and that's good enough for me." That is what many men of the world believe, and the reason they believe it is that the churches have not the power of the priesthood; the gifts of the gospel are not manifested, and because man cannot see much advantage in one faith over another, he simply becomes indifferent.

ERNEST A. COOKE.

"TO KNOW ALL IS TO FORGIVE ALL."

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you and you knew me.

NIXON WATERMAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 27, 1911.

FAITH—HOPE—CHARITY.

II—Hope.

"Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe."

Although the three Divine graces are closely related, yet each operates in a different way. Faith, as we have seen, is the source of all action. Hope encourages and sustains action. Charity is the perfecting of action. Hope, therefore, occupies an intermediate place. It may briefly be said to be a desire for some good, with the expectation of getting it. It is always a reaching out towards what are deemed to be better things than those that are possessed. Like faith, hope is exercised both with regard to temporal and spiritual things. It may be either a source of strength or of weakness. Reasonable hopes are truly a source of inspiration, while unreasonable ones will as surely injure and mislead. In the minds of many people hoping and dreaming are regarded as much the same; but in truth they are very different. Our hopes ought to be reasonable. We ought not to hope for things that are clearly beyond the possibility of attainment. To revel, as some are wont to do, in hopes of great and remote things, is a decided source of weakness. It is the fatal mistake of many bright and imaginative minds. To be one day on the mountain top of expectant hope and the next in the valley of disappointment brings such alternations of thought and feeling as must disturb the peace and sanity of the mind, and thereby weaken the foundation of intelligent action. True hopes involve the possibility of realization; they should therefore be reasonable, and have their foundation in reality. Hopes that are thus founded give buoyancy and strength, and are a powerful factor for good in our individual lives. While it is always pleasant to hope for better things, yet we must do something besides hope. To set a reasonable hope before us in life, and then to labor towards its attainment, and ever diligently strive towards that end, is at least to merit the thing hoped for, and very often to gain it. On the other hand, merely to hope for higher things, without any effort to attain them, deserves nothing but disappointment, and will certainly reap that result. It is just as necessary to hope wisely as it is to act wisely.

There is another and a most important consideration to be borne

in mind. We may have reasonable hopes, labor diligently towards their realization, and yet be disappointed. That disappointment may be the pathway leading to far higher and grander things than we had ever hoped for. It has frequently been so in the lives of some of the best and noblest people that have ever lived. Our hopes are often opposed to our best and highest interests. Earthly comfort and happiness are usually regarded as the supreme things, and in our hopes we associate them with certain conditions. We labor and hope for those conditions, and yet fail to obtain them. We would be happy always, but our Heavenly Father, desiring our eternal welfare, would have us trained to be wise and good, that we might thereby attain to a richer and more enduring happiness. The realization of many an earthly hope is thus frustrated. Often when our hopes thus fail, we feel to doubt the Infinite Goodness, not realizing that what appears to be its absence, is the very highest evidence of love. We must ever bear in mind that this is not the sphere for full realization, but a place where we are to receive the training and experience necessary to perfect and prepare us for "a more exalted sphere."

The power and disposition to hope may be said to be an evidence of our Divine origin—of our individual superiority to present conditions. It indicates the presence of an ideal that is ever pushing us onward to higher and better things. In the best rounded and most successful human career there is not opportunity sufficient to express and develop all the powers of man. Certainly there is not enough to satisfy all the aspirations of the human heart. There are the longings and the hopes for immortal life and love and happiness. Hopes that come in conflict with these supreme things had better fail, and when we come at length to review our lives in the large and true perspective of eternity, we shall have reason to rejoice that they did fail.

In the scriptures, both ancient and modern, there are many references to hope, as well as to faith and charity. In the Book of Psalms, especially, the sweet singer of Israel frequently expresses in joyful strains his hope in God and in His salvation. In the New Testament such references as "the hope of eternal life" and "the hope of glory" are very common. Paul, in his Epistle to the Romans, says—"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24.) It is evident from this that Paul regarded hope as a necessary means to salvation. Amid the trials and temptations to which the saints of God are often exposed, the Divine Spirit gives them so strong an assurance and hope of ultimate victory and of eternal life that they are buoyed up and enabled to endure all the difficulties encountered by them. The Lord may, through His Holy Spirit, implant a living hope within them which cheers and strengthens them, so that they are enabled to endure "as seeing Him who is invisible." In the Book of

Mormon, also, the necessity of hope is set forth in the following words:—"Wherefore, if a man have faith, he must needs have hope: for without faith there cannot be any hope. And, again, behold I say unto you, that he cannot have faith and hope, save he shall be meek, and lowly of heart." (Moroni 7:42, 43). From this it appears that faith and hope are inter-related, and re-act upon each other. If there cannot be hope without faith, then faith must be a source of hope, and it is certain that a strong and abiding hope of eternal life must tend to strengthen and confirm our faith. It is well to remember that the universe is pervaded by mind—the Divine Mind—and that our individual minds are continually in contact with it. According to our attitude and receptivity—to our nearness or oneness with it—the Divine Spirit can and does communicate with us, being governed always by righteous laws. That Spirit responds to the prayers, the desires and the needs of the children of God. The gifts of faith and hope may therefore be said to be the response of the Spirit of God to the needs and requests of those who have a rightful claim upon Divine strength and guidance.

The gifts and blessings that are ours, through obedience to the gospel of Christ, are so great that we cannot grasp their full significance. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (I. John 3:2, 3.) So faith leads to hope, and those who have a living hope of eternal life will constantly strive to purify themselves that they may be worthy of that eternal inheritance the assurance of which they already feel within their hearts. But the permanent possession of this hope is conditional upon continued obedience and faithfulness in keeping the commandments of God. With some it is an abiding reality, because their constant aim is to do the will of God. "An eye single to the glory of God" is a secret of spiritual power.

Sometimes in life we rise, through experience and suffering, to some fair summit of hope and get a glimpse of the joys and blessings the future has in store. In such exalted moments we seem to discern the Divine purpose in our lives, and all our experiences appear to be sacred. It may be but a glimpse, the vision may soon fade; but we receive an inspiration that casts a light upon our earthly way, and beckons us ever onward to the happy realization that we feel sure awaits us in the days that are to come. Hope is therefore a blessing and a help to us all. It lifts us above the annoyances of the passing moment, and cheers us with the pleasing anticipation of happier days. Right and reasonable hopes ought to be cherished by us continually. Especially should we strive to obtain the hope and assurance of eternal life—the grandest hope of all.

H. I.

THE PIONEERS.

By A. A. Hovey.

For untold ages the sun had crossed the valley and bathed his rays in the waters of the great Salt Sea. And those grim and ancient sentinels, the towers of the Wasatch, had guarded the sacred spot that one day God's people might find rest. Stand, if you will, on the summit of one of those huge pillars that bolster up the dome of the heavens, and see the mountains fall away and fade into the distant horizon. There trace the dim outlines of the old emigrant road winding through the villages and niches of the mountains and down into the broad valley of the Mississippi; and westward from that point of sight through the Wasatch hills to the summit of Parley's Canyon and into Salt Lake Valley.

The wagons that plowed and crushed their way through that trackless desert are worn out, and many of the weary feet that plodded in the wake of the wagon-wheels are lying at rest beneath the shadows of those mighty mountains. Many changes have come to the land since the July day that strange procession moved up the mountain and halted at its top. The wild deer spread his nostrils, sniffed the air and sped away. The wild mountain men listened and gazed in wonder.

Out of the silence of centuries there arose a cry in the wilderness, the cry of Israel's child as he emerges from his bondage, casts down his burden and gazes upon the Land of Promise.

"Drive on," commanded their leader. "This is the place."

The footsore and wornout homeseekers moved down through the deep gorge, out over the bench land, and between the forks of the City Creek waters they circled their wagons, freed their beasts and fell upon the ground given to a tired people, and asked him to bless the Land of Zion to the saints of God. They forgot their bare feet, their naked limbs and hungry bodies, and only remembered the goodness God had shown them in delivering them where nature had provided for their safety a fortress whose everlasting parapet frowned upon their enemies.

They had but planted their feet upon the soil when they tore at the bosom of the earth, to hurl with feverish hands and rude implements the dry soil apart and thrust in their small supply of seeds.

Oh, how those people struggled with the wild elements of nature! The moan of the bereaved parents as they closed their children's eyes in death, unable to endure the hardships of the older ones, the cries of hunger arising from tireless workers—all was drowned by the clamor of their souls crying out for something better than the things of this world.

Still over that long dreary road, the home of the lonesome wolf

and the restless redmen, flowed a stream of human life, truth seeking, home building, until every nook and valley for hundreds of miles from the centre of the Great Basin was pulsating with industry.

Now drop the curtain upon the struggles and sorrows of these people, who, with never-waning courage, overcame every obstacle that beset their paths. How they sowed and the crickets devoured, and how God sent His white-winged angels from the islands of the Great Lake to devour their enemies; how that little band of suffering pioneers in the fastness of the mountains held an army at their mercy.

Let rise the curtain, turn the lights upon this picture! Where winds the old emigrant road, behold the path of the locomotive. And as the last rays of the sun are lost in the waters of the Great Salt Lake, a bright scintillation of electric lights pierce the falling shadows from every part of the valley. Where the sagebrush and dwarf oak was, and where the lazy lizard crawled over the hot boulders, behold a city of orchard, garden, home and palace!

Near the spot where the pioneers made their camp, what a spectacle is here! To the north, south, east and west rise the colossal monuments of human skill. To the left the Templeton and the alabastine walls of the Hotel Utah! To the right that solid and beautiful structure, where Zion's Oracle is printed and given to the world! Rising above them all, every spire pointing heavenward, exalted above the hills, stands God's Temple. In the centre of this grand amphitheatre, in life-like pose, as if Divinity had consented for him once more to speak to his people, is the statue of Brigham Young. His arm is extended, and in his palm he holds the lightening of his eloquence ready to hurl to the ends of the earth these thunderbolts of truth.

What Utah and the Middle West now is or may become, Brigham Young and his pioneers made possible. For, inspired by Almighty God, they dethroned the monarch of desolation, gave siege to his hosts of destruction and put them to flight, threaded the desert with silvery waters, clothed her with verdure and yellow harvest, dotted with homes full of young life smiling with peace and plenty.

Glory to Utah, the Queen of the Mountains, and honor to her pioneers.

Praise their daring, honor their creed,
Men of such courage the world has need,
They tore from the desert food and clothes,
And made her blossom as the rose;
On their graves let fall our tears,
We owe our lives to the pioneers.

—From *Liahona the Elders Journal.*

REASON AND RELIGION.

THE true religion is easily discernible, because it is in every respect compatible with true reason. If religion has to satisfy the whole soul of man, it must satisfy his reason—for reason is an integral part of the human soul.

Men laugh and jeer at the origin of the faith of the Latter-day Saints, and call it "fraud." But our claim for it is that it is the supernatural origin of a supernatural religion. Had it a natural origin, compatible with the modern conception of religious inceptions, it would not be a supernatural religion and hence not true. The miraculous has for ever been an essential part of true religion.

The true religion will ultimately "win home." The devolution of false religion is resulting in the evolution of the true religion. The gospel of the Lord Jesus Christ is essentially and eternally true. Were every whit of scripture, ancient and modern, destroyed, the gospel of Christ would still be—for it is the everlasting gospel. The gospel is of God, it is eternal and infinite, independent alike of time or place. There are many forms of religion, all originating in the desire of man to worship a supreme being. The "many sects" taken collectively have many of the principles of the true religion. But not one of them has all these principles, though all have some, and it is by that they exist.

People are taught to look upon God in much the same way as they look upon electricity. No one knows what electricity is, but nearly every one comes in touch with its uses in their daily life. They study the dynamo and the motor conductors through which it manifests itself. So, say they, it is with God. You handle nature's gifts, and through all of these God manifests Himself. Yet He Himself is a mysterious essence, which you may not conceive or comprehend, for in so doing you would confound Him with the grossness of the material. Is this view a reasonable one? Is it scriptural? If it is reasonable or scriptural, then we have grounds for holding that view; but if it is neither one nor the other, then we should not entertain or hold it. It is written in the Holy Bible, "This is life eternal, to know thee the only true God." Then God is knowable. Is it within the realm of reason to worship a God "whom ye know not?" St. Paul sought to teach the Athenians to worship the true God in place of "an unknown God."

Many men taboo reason as altogether alien to the true spirit of religion. They declare in horror at him who would reason his way in religion. "You would limit God to your own little mind," or "You would make unto yourself a material God." True it is that a man's God can be no bigger than his conception of Him. But is it reasonable to suppose that the God of Heaven, who Himself comprehends all things, is Himself incomprehensible?

God honors intelligent worship, and only they that worship Him in truth can worship thus. "The glory of God is intelligence."

Reason is one of God's own attributes and He loves and honors it in His children. "Truth is reason," and God's word is truth, and truth it is that makes us free: God's freemen.

Gateshead-on-Tyne. AUBREY PARKER.

FROM THE MISSION FIELD.

Successful Socials.—The Relief Society of the Sheffield branch (Sheffield conference) gave a delightful social in our church July 1st, 1911. An excellent program was rendered, refreshments were served and a splendid time was had by all.

On July 15th, 1911, a successful social was held in the Latter-day Saints' Hall, Northampton branch (Birmingham conference), in honor of Elder Albert Smith, who is leaving to take up his labors in another branch. After an interesting program, on behalf of the saints and friends, Elder Smith was presented with a beautiful walking stick. Some games were played and a most enjoyable time was spent by all.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 22nd, 1911, per s.s. *Celtic*: From Great Britain—John W. Howick. From Scandinavia—N. K. Amundson, Moroni J. Jensen, A. Norman Hagen. From Sweden—Niels Fugal. The following named missionaries have been honorably released and sailed for home July 22nd, 1911, per s.s. *Megantic*: From Great Britain—Alfred Parsons, John A. Beard, William H. Fowler, Daniel Cook, A. H. Bowman, Thomas Wheatley, William Naylor. From Switzerland and Germany—John A. Booth, Charles F. Wilcox, Jr., Raymond Becraft, Melvin Nebeker, H. W. Braegger. From Scandinavia—Jens Jensen. From Sweden—G. N. Hulterstrom, Peter Nelson, A. C. Davidson. With the company were twenty-nine emigrants in charge of Elders Alfred Parsons, William H. Fowler and Jens Jensen.

Baptisms.—On Saturday evening, July 15th, 1911, a baptismal service was held at the Corporation Baths, Kidderminster (Birmingham conference), at which four persons were baptised. The ordinance was performed by Elders A. G. Hanson and David Evans.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, July 15th, 1911, at which nineteen candidates from the following branches were baptised by Elders Isaac P. Robinson, Daniel Cook, Leonard H. Whipple and Samuel L. Bleak: Leeds, 7; Bradford, 6; Halifax, 2; Wakefield, 2; Clayton, 1; Pudsey, 1. Confirmation took place immediately afterwards in the Westgate New Hall. About one hundred people witnessed the ceremony.

District Meeting.—On Sunday, July 16th, 1911, at 2:30 p.m., a district meeting was held at Darlington (Newcastle conference), with President Joseph W. Clark and four elders present. After the opening exercises, President Clark pointed out the sacredness of the sacrament. The Church authorities, general and local, were sustained. Elder John Adamson, the newly-sustained president of the Darlington branch, explained the atonement brought about by Christ, and the principles and ordinances we must comply with, in order to receive the full benefit of that atonement. President Clark showed that the gospel includes all truth, no matter how complex. At the evening session Elder J. R. Sayer contrasted Christendom to-day with the Church Christ established; showing that there had been an apostasy, both in ordinances and in the conception of God, and explained the Latter-day Saints' doctrine of the Godhead. Elder George B. Chambers spoke on the restoration of the gospel, showing how Daniel's interpretation of Nebuchadnezzar's dream, compared with secular history, points directly to this dispensation for the establishment of God's kingdom on earth. The truthfulness of this gospel may be known by the power of the Holy Ghost. An excellent spirit was manifest throughout the services.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXIV.—The Sabbath.

Text: Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.—*Exodus* 20:8-11.

I. The Sabbath Prefigured in the Account of Creation.

1. Bible scripture (Genesis 2:3.)
2. Pearl of Great Price record (Moses 3:2, 3.)

II. Observance of the Sabbath.

1. Commandments respecting Sabbath observance. (a) Old Testament scriptures (Study the text given above—Exodus 20:8-11; see also 16:22-30; 31:12-18; Leviticus 23:3; 26:2; Deuteronomy 5:12-15; Nehemiah 13:15-22; Isaiah 56:1-7; 58:13, 14; Jeremiah 17:21-25, 27; Ezekiel 20:12, 13, 17-21, 24; 22:8, 26). See also for comparison: sabbatic year (Leviticus 25:2-7, 20-22; 26:33-35; Nehemiah 10:30); jubilee year (Lev. 25:10-55). (b) Book of Mormon scriptures (Mosiah 13:16-19; 18:23, 25: compare following

passages as showing acceptance of the law of Moses among the Nephites, II. Nephi 5: 10; 25: 24; Jarom 1: 5). (c) Modern scriptures (Doc. and Cov. 59: 9-16; 68: 29.)

2. Blessings conditioned on Sabbath observance (Isaiah 56: 2-7; 58: 13, 14; Jeremiah 17: 24-26; Doc. and Cov. 59: 13-20).

3. Penalty for Sabbath desecration in olden times. (Exodus 31: 14, 15; Numbers 15: 32-36; compare Nehemiah 13: 15-22; Jeremiah 17: 21-27).

III. Christ the Lord of the Sabbath.

1. So declared in scripture (Luke 6: 1-5; see also Matt. 12: 1-8; Mark 2: 23-28).

2. For other Bible references see Lesson 11, "Lord of the Sabbath, in Sunday School Outlines, Theological Department, first year's course.

3. Observe that in the period of Christ's earthly life the Jews were subject to unjust exactions as to Sabbath observance—the result of priestly domination by which the spirit of the law had been made secondary to the letter of arbitrary rule.

IV. The "Sabbath" and Sunday.

1. The Jews observed the seventh day of the week as their Sabbath; this corresponds to our Saturday.

2. The majority of Christian sects observe Sunday as the weekly Sabbath.

3. Change from Saturday to Sunday probably began soon after the resurrection of Christ, which event occurred on a Sunday; (Matt. 28: 1; Mark 16: 1; Luke 24: 1; John 20: 1), in remembrance of which this day came to be known as the Lord's day (Rev. 1: 10; compare Acts 20: 7; I. Cor. 16: 2).

4. In the present dispensation the weekly day of rest and special worship has been definitely established as Sunday or "the Lord's day" (Doc. and Cov. 59: 12).

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